

THE  
**ANTI-MASONIC REVIEW,**  
AND  
**MAGAZINE;**

PUBLISHED MONTHLY IN THE CITY OF NEW YORK.

INTENDED TO  
TAKE NOTE OF THE ORIGIN AND HISTORY, OF THE  
PRETENSIONS AND CHARACTER, AND OF THE  
STANDARD WORKS AND PRODUCTIONS,

OF  
**Free Masonry.**

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BY HENRY DANA WARD, A. M.

A RENOUNCING MASON.

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MENE, MENE, TEKEL, UPHARSIN.—*The Prophet Daniel.*

—♦♦♦—  
**New York.**

VANDERPOOL & COLE, PRINTERS,

104 Beekman street.

1828.

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RECEIVED MAR 4 1915

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IN this day of benevolent enterprise, associations of individuals for the accomplishment of a specific object, are frequent. By concentrating single efforts to one point, as the burning-glass brings the bright sunbeams to a focus, these associations easily effect important changes in the moral aspect and true happiness of the world. They rally the friends of a good cause around a common standard, and exercise that sway in the empire of opinion, which belongs to the nobility in a monarchical government. The cause they espouse assumes dignity; the end they seek swells in importance, and is almost sure to be attained. The ease with which they gather their treasures from ten thousand springs into one great stream, and apply their energies even to the remotest parts of the earth, is a matter of daily observation. Bible Societies, Missionary Societies, Sunday School Societies, Charitable Societies, Literary Societies, Agricultural Societies, and useful societies of every name and denomination, are the glory of our country, and among the highest hopes of the age. Our illustrious citizens preside over them, our enterprising citizens direct them, and the most industrious and valuable of our fellow citizens sustain them.

Benevolent societies.

*Conspiracies.* It is not necessary that the design be benevolent or holy, to test the importance of associated effort for its accomplishment. Conspiracy and treason draw their chief strength from a thousand secret channels, and effect their aim by bringing the energies of all, unexpectedly to burst upon a single point.

They can show kindness and patriotism, when it is necessary for their better concealment; and oftentimes do much good with the sole purpose of getting a better opportunity to do evil. But these do not lightly admit or dismiss members. Those who have been once in their secrets, must be silent for ever after. They must have the consent of all to enter, and having entered, their allegiance ends only with life.

*The manner of  
benevolent so-  
cieties.*

But every benevolent society has a specific object to attain, which distinguishes it from all the rest: as the Bible Society, to circulate the scriptures; and the Missionary Society, to support teachers. They all are by nature charitable societies, and seek to ameliorate the condition of sinful man. They hold membership to be an honour, and count it no disgrace to invite the just and merciful to enrol their names in the register of the society. They agree, generally, in allowing an annual, or a life membership, at the option of the subscriber; and in either case leave him free to attend the meetings or not, as he chooses. The benevolence of these societies beams in every direction from an open centre, as light from the unclouded sun; and leaves none to doubt their character, or to mistake their object.

*Contrasted  
with the man-  
ner of Free  
Masonry.*

Of all the great associations of the present day, Free Masonry is peculiar and extraordinary. It claims with the others to be benevolent in its designs, while it hides itself like treason. It professes to ameliorate the condition of man, not by supporting teachers, or by rewarding agriculture, or by any other single operation; but altogether in a general way. While other benevolent societies uniformly agree to strengthen themselves in public esteem by the fullest display of their

proceedings, this alone strengthens itself in secrecy ; while the others have invariably a single benevolent aim in view, which they carefully proclaim, this alone carefully wraps up itself in mystery, folds its precise object in thick darkness, and leaving the inquirer to study its direct aim, replies with manifest importance—"I am a secret."

Now this is singular ! the members of all other benevolent societies exhort their fellow citizens to join in the work of benevolence, and aid in effecting the proposed good. Free Masonry is independent and indifferent to all the world besides. It is a rule of the institution, (we do not say it is strictly observed,) never to solicit any to join her ranks, to favour her schemes, or to aid by membership in accomplishing her plans.

This remarkable trait in the constitution of the society has undoubtedly led many reflecting minds to conclude, that the institution is merely frivolous. If it had an object in view worth naming, it could not fail, in setting it forth, to invite all good men and true to enlist in its attainment. If it can teach mathematics by a royal way, or extract Hebrew roots with a stump machine ; if it can teach men to circumscribe their passions with a pair of compasses, and to reform their hearts with a mason's hammer ; if it can teach brotherly love by a mortar cement, and benevolence in donations exacted by an oath ; it should entreat youth to join and receive its benefits. But as Free Masonry never legally invites new members, it is legally inferred to be an empty thing, without any object to set before them ; and so thousands of our youth are tempted to join the institution with the hope of filling it with a scheme or two of their own, and of engrafting upon a mighty stock some object of private interest, or of personal ambition.

It is impossible, however, that a society should accumulate funds, build splendid halls, command the precious time of the statesman, hold in subservience the pen of the scholar, try the intel-

Free Masonry  
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bers.

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fore a guest.

But Free Ma-  
sonry is not  
frivolous.

lects of the orator, gain the support of the divine, and yet be merely frivolous. It is impossible that a society merely frivolous, should find sensible men willing to give to it all their time as Grand Lecturers, much of their time as Masters, and invariably their money as members. It is impossible that a society merely frivolous should constantly refuse to take a member without the consent of all ; or to take members for a month, or a year, or any less term than for life ; should never discharge them from service ; but, under its full penalties, require them for ever " to obey all regular signs and summons, given, sent, or thrown by the hand of a brother, or from the body of a legally constituted Lodge, provided that it be within the length of the cable tow."\* There is something earnest in all this, but the object is concealed.

Great men are not always occupied with matters of importance ; yet, when they give themselves to Free Masonry, not as a pleasant recreation, but as a laborious business, committing its minute details, and feeding on its boasted mysteries, at the same time they pay much attention to the outward prosperity of the order, *great* men give all the evidence in their power to give, that Free Masonry is a weighty matter.

Free Masonry embraces with its secret ties, men of distinguished literary attainments, and of the most exalted reputation in civil and in military life ; and it must have in its interior something more than the usual revelations of its mysteries declare ; must have something which can occupy the mind of a man of serious reflection, who cannot be satisfied with puerilities, nor accept of mere jargon in requital for the time he devotes to the order. We do not mean to call in question the verbal accuracy of a work, which Free Masonry has sanctioned with her utmost efforts, and sealed, like a worshipper of Moloch, with the life-blood of her own son ; but the institution must have a secret, must have an aim, must have a something about it, yet untold, or requiring to be explained, in order to have

\* Understood to be three miles.

wrought into its woof of glory the time, and talents, and name of many honoured dead, and revered among the living.

If the institution have any specific object of pursuit, it should, like other societies, steadily set forth that object ; but, if its object be independently to inculcate a reverence for the Deity, and love to our neighbour, as is often professed in the constitutions of Masonry, the institution undertakes too much, undertakes the proper office of Christianity ; we disapprove its design, and dispense with its incompetent services.

Free Masonry  
displaces  
Christianity.

"Very well," says a mason, "you are at liberty to do so ; while with Washington and Franklin, and the good La Fayette, I both approve the design, and employ the services of Free Masonry."

This is the thing we sadly fear, that men using the rickety steps of Free Masonry, to scale heaven, reject the sure way of faith in the Lord Jesus Christ ; that men hearkening to the dogmas of a human institution, turn away their ears from the heavenly doctrines of the cross ; that men seeking out to themselves this new found invention of Free Masonry, receive a stone for bread ; and for a fish, a serpent.

If any human institution offers itself to perform the proper office of Christianity, it should be rejected at once. Christianity will do its own work better than any contrivance we can use in its stead : and the very offer of *another institution* independently to inculcate in the human mind a reverence for the Deity, and love to our neighbour, is proof that such institution is an imposture. So certain as it is another institution, having for its grand object to inculcate religious fear and neighbourly love, so certain it is another Gospel, and not that of our Lord ; and it should be rejected as a broken staff, "on which if a man lean it will pierce his hand.

"General Washington did not use Free Masonry as another Gospel, but in aid of that already given of heaven."

Free Masonry  
the servant  
of the Gospel.

We allow it; but observe, this makes a most important change in the professed object of Free Masonry. Its grand object now is not itself to serve for religion; but to serve the Lord by aiding his Gospel. No doubt Washington so regarded it, and so also does every Christian mason; and if it be a faithful servant of the Lord's Gospel, well; if not, Christian brother, it is time we knew it.

The hand-  
maid of reli-  
gion. Her pe-  
culiarities.

"Free Masonry is the *handmaid* of religion."

This is often said, and by pious masons is truly believed. Now, a handmaid waits near her mistress to receive all her commands. When did religion bid her handmaid Free Masonry to hide her light under a bushel? utterly to refuse her services to the fairer half of the human family? and to invite never a man to enter her gates, or to communicate her blessings? Free Masonry is a faithless servant acting contrary to orders.

This professed handmaid of religion has other remarkable peculiarities.

A monthly meeting, not of the Directors of the Institution, or the executive officers only, but of all the members. When they meet, they meet in the night; where they meet, there is but one entrance, and invariably at that will be found a trusty brother with a weapon of death naked in his hands; and none legally enter there, who have not first entered with a rope, or *cable tow* about the neck, and received an oath of secrecy, which seals their lips upon every transaction happening within the door guarded by the weapon of death.

"No prying eye can view us here,

"No fool or knave disturb our cheer."

Having tarried from two to four hours, the members disperse; and notwithstanding they inhabit the same country, surround the same table, the same fireside, and the same altar, with other servants of the Lord, and professors of his religion whose professed handmaid Free Masonry is, they open not their lips to blame or to praise this Mystery. The



craft to which they belong, is sufficiently discoverable to excite curiosity ; yet, in the full tide of confiding intercourse among those participating in the same religious privileges, friendships, and joys, an allusion made with a view to sound the character of this anomalous handmaid of religion, checks the flow of conversation, seals the lips of friendship, and either turns argument to jest, or makes the inquirer bitterly to feel that the ground he did but touch upon, is consecrated to mystery, and is not to be trodden, even unshod, by the feet of the profane.

All this is matter of common observation, and has in it no resemblance to the character of a *handmaid*, least of all to the character of a handmaid of religion. It is rather the tone of a master, who gives his orders, and has a perfect right to retain in his own bosom the motives which dictate those orders.

Discovering  
more of the  
master, than of  
a handmaid.

Men do not light a candle, and put it under Doubts raised. a bushel, but they set it upon a candlestick, that it may give light to all the house. If Free Masonry have a grand object which is good, why hide the object ? If the means used to attain it be just, why conceal them like sin ? We might as soon expect to find thorns amidst clusters of grapes, as to find the barbarous oaths of Free Masonry growing out of any association humane, benevolent or just : the penalties of its obligations better suit a company of banditti, than a society of Christians.

To our judgment it is unnatural that a great body should be formed, completely organized and put into vigorous action, without some specific object in view. To effect that object its form must be accommodated, and its powers directed. If it have owls eyes, it requires very little philosophy to tell, that it was made for activity in twilight and darkness ; if it have bears teeth, that it was made to devour flesh ; but if it have the falsehood of the adversary, that it was made to destroy the souls of men.

For what a society was formed, which never assembles without putting a weapon of death to guard the door ; and

which studiously conceals itself from the inquest of the upright man, unless he debase himself to take the *cable tow* about his neck, and the oath of absolute secrecy on his lips, every one will doubtfully surmise. And although Free Masons can certainly tell to a man, what led them to join the lodge, few of them can tell to what end the Institution was formed, or have any notion of the direct aim it takes, or suspect the design it is really intended to accomplish. They have regarded but the hinder parts of this modern Minotaur, whose annual tribute is not seven, but seven thousand youth, the hopes of our country.

The recent growth of Free Masonry.

It is remarkable that a society unlike and contrary to all other societies in the land, should have grown in this inquiring age, and among this jealous people, to a gigantic height, and to an herculean strength, *in the last thirty years*, without any assignable aim in view, sufficient to satisfy a reflecting mind.

The highest adept in Free Masonry cannot name a great and good object, pursued, or pretended to be pursued by the institution, which is not openly and successfully pursued by other societies in the country, the signs and the grips not excepted; and it is wholly unaccountable, that christians, educated in the same schools, and trained in the same families, should wisely attempt to accomplish the same benevolent ends, by means so diverse, as Free Masonry is diverse from all other benevolent and useful societies.

Its assigned objects of pursuit are better and openly attained by other societies.

Free Masonry has a peculiar object, as every form of government has, and every form of religious worship.

The institution is peculiar, and its object must be peculiar also. Men do not associate in any form without a specific purpose. This purpose is often concealed from the multitude, and from the ignorant; but the learned and the wise are sure to find it out.

Take, for example, the form of government and of religious worship, in which men have been educated. How much the larger part of them quietly submit to the government, and use the prescribed form of worship, without

once reflecting, that the end of the one is to secure individuals in their rights, and the end of the other is to lead the heart of the worshipper to the Father of Spirits. They submit to the government, and use the form of worship, without considering wherefore, and yet, in a just government, and in the divine ordinances, they secure and enjoy their end.

So Free Masonry comes down to us, like a form of government, or of religious worship. We receive and use it without considering its end, or even whether it have an end. But it must as necessarily have an aim, as a razor an edge. No edge, no razor; no aim or object, no Free Masonry. Men associate for some purpose; and, when habit, or education, makes them true to Free Masonry, they effect its purpose, though they do not see it, as certainly as if that purpose were steadily in view.

Every Free  
Mason aids in  
securing that  
object, how-  
ever reluctantly.

This important consideration addresses itself to all members of the Fraternity. Though they are indifferent to Free Masonry in their affections, or even hate it in their hearts, they still sustain the order in which they have voluntarily placed themselves; they increase its numerical strength, increase the power of its influence, and, however unwillingly, they serve to the day they rebel, both to steady and to secure the grand aim of the Order. They may be to Free Masonry no better than a boor to the Autocrat of Russia, yet a few hundred thousand boors give him prodigious strength.

In every extensive government, or society, we shall find the wheels moved by a few, while the many serve to steady and to sustain the motion.

And so it is in Free Masonry. A few Sovereign Inspectors General, and Most Excellent Grand Masters, pull the wires; and the entire body of the Fraternity, every individual with the weight of his name and character, sustains the motions. Men may say, and often do—"I will not lift a finger to support or to destroy Free

A man's in-  
fluence and  
weight of cha-  
racter support  
the cause to  
which he has  
freely given his  
name.

Masonry ; I will not lay a straw in your way ;" but it is in vain. They lift the weight of their character, which should be more than a finger, in support of the institution ; and leave their names exactly in our way, which are oftentimes more than a straw. But they are wise, and we are simple.

THE GRAND OBJECT OF FREE MASONRY EXPRESSED BY  
WASHINGTON.

In his reply to the polite address of the Grand Lodge of Massachusetts, 1792, General Washington says : " the grand object of Masonry is to promote the happiness of the human race." Either General Washington mistook the grand object of Masonry, or Masonry takes a mysterious way for its attainment. With entire respect for the memory of General Washington, we shall find much reason to think he was mistaken.

Reason for  
thinking him  
mistaken.

That an institution whose *grand object* is to promote the happiness of the human race, should strictly forbid its members to invite their most intimate friends to unite with the institution in the attainment of that grand object, is a mystery inexplicable upon the common principles of philosophy.

The grand object of the Bible Society is to promote the happiness of the human race. Let one article of its constitution forbid any member to invite his friends to unite with the Bible Society in promoting this great object, and all will agree, that in becoming likened to Free Masonry, it departs from the confidence of the friends of the Bible, and diminishes its usefulness.

Suppose, however, that the grand object of Free Masonry is to promote the happiness of the human race, it is remarkable that this society does not seek its object in any specific pursuit, like every other benevolent society ; but by its general influence, like christianity. It does not confine its attention to any particular branch of labour, or to inculcate any single truth of importance, like a society for the promotion of temperance, or a Savings Bank ; but

with authority assumed to be divine, and an antiquity superior to the Gospel, it professes to teach the true name and reverence of the Most High, and the way to the Grand Lodge above. Free Masonry thus becomes, not the handmaid of religion, like the Missionary Society, but a substitute for religion, acceptable to those who reject divine revelation.

Perhaps General Washington supposed it is the grand object of Free Masonry to promote the happiness of the human race by the practice of benevolence. It is certain that by far the greatest part of the Fraternity, with whom we converse, believe this; and do not conceive, that any essential change would be made in the aim of Free Masonry, by striking off all its degrees and mummery at a blow. Sometimes their confidence in the charitable purposes of the institution will hardly allow them to repress their indignation at an effort to show the entire falsity of its claims. They stretch forth their hands with ardour, while their countenance flushes with honest zeal, and repeating the number of benevolent lodges around them, and some illustrious *charities* which their own eyes have witnessed, they triumphantly declare: "It will take you a long time to persuade us, that such an institution has an evil tendency."

So, too, the burden of the mason's song is charity: the text of the mason's discourse is 1. Cor. xiii. 13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Speak a word of doubt, of distrust, or of condemnation, in the ears of an honest mason, and, whether he dwell on the green hills of New England, or in the fertile vales of the Ohio, his defence of Free Masonry is constantly the same: "It is a benevolent Society; it gives to this poor widow, and to that destitute orphan; if you knew its charities you would respect its claims."

We are not of those who put light for darkness, and darkness for light; we do not refuse its meed of praise to benevolence, nor our admiration to any institution which confers heavenly charity upon

Proof is forthcoming.

The supposed benevolence of Free Masonry.

Charity is god-like.

the orphan and widow. A society whose efforts are consecrated to godlike charity, partakes of the Deity both in the perfectness, and in the sanctity of its character. The Bible and Missionary, the Sabbath School, and Tract Societies, send forth their blessings upon the evil and upon the good, upon the just and upon the unjust. The ungrateful heathen, and the hardened offender, the wayward child, and the profligate parent, are freely offered the benefits these societies are constituted to bestow. This is the grace that covers a multitude of sins; and its happy possessors are the children of God. If Free Masonry does, we do not say the same things, but any one thing in the same spirit, or in the same manner, leaving the spirit, or motive, to the most charitable inference; then we will allow its claims to the affections of our countrymen, as a benevolent society, and reverence it as such.

Free Masonry  
a pharisee.

But if, like a pharisee, it salute those only who salute it, and love those only who love it, Free Masonry is no better than a publican, and is not entitled to praise, or to reward. If the institution gives that it may receive again, lends only where it may have occasion to borrow, and bestows its best favours scantily, and not in obedience to heavenly charity, but in obedience to the express conditions of a compact, ratified with an oath, then Free Masonry has not the smallest claim to the perfectness, or sanctity of a benevolent institution; it is actuated not by a spirit of love, but by a spirit of selfishness.

The gifts of  
Free Masons to  
the brethren,  
are a debt secured by an  
oath.

For instance; a number of men put a stipulated sum into a common fund, and bind themselves by an oath to prefer each others welfare in business before the welfare of all mankind besides; and bind themselves further, to aid, assist, and befriend any one of the brotherhood, his widow and orphans, who may be, in the course of events, brought into trouble, or reduced to want.

After a time one of the contracting parties becomes poor, or dies and leaves a dependant family behind. Now the

Fraternity, upon the representation of some one of the brethren acquainted with the circumstances, bestir themselves. Charity is lauded, while they examine the state of the funds ; and, if so much is found in the treasury, they vote ten dollars to the relief of the poor family, or even twenty, if the case is urgent. Is this charity, dear reader ? or is it a debt ? Justice demands the strict fulfilment of the compact. Charity does not begin until the terms of the compact have been satisfied, and its conditions faithfully fulfilled ; and money given to its brethren by a society so organized, cannot in any sense be called a charity ; *it is a debt.*

We have societies of this kind existing in the land, but obliged to fulfil the conditions of the compact by the laws of our country, and not by an unlawful oath : need we add that they are much more faithful in discharging their legal obligations, than Free Masonry is in discharging the obligations of her oaths. These are mutual assurance companies against losses by fire and otherwise. For a small bonus paid in, the society obligates itself to secure the property of the applicant against losses for a term of more or less years, according to the constitution of the society. At length a loss is suffered, and the sufferer comes, not begging for the fulfilment of the contract according to the oath ; but, as a freeman should come, demanding his right under guaranty of the laws of his country. And who besides Free Masonry would boast of the fulfilment of this contract as an act of charity ? The most it can be called, is, a debt promptly paid.

The laws of our country compel in many of the states, each town, or county, to support its own poor : and nobly they do it ; in many instances a population of 1500 souls tax themselves to pay not a pittance, (as if to mock the wants of the needy,) but \$500 and \$700 per annum. And who ever thought to call this tax a charity ? Who at any time draws his hand from his pocket with the amount of his poor tax, and having dis-

Mutual Insurance companies.

The State poor tax is not a charity.



charged the collector, lays it on his bosom blessing himself for this act of charity? Yet it has every claim to be accounted an act of charity, which Free Masonry can present with the advantage of exceeding in amount, fifty to one.

But it is no charity. The state guaranties to all its citizens, as Free Masonry does to all its members, a supply of the necessaries of life, not as a charity, but as a debt. The obligations of support and protection are mutual: the government we support must protect us, and it is as much the *duty* of government to save its poor from starvation, as to save them from the hands of violence. It is a mutual assurance company on a large theatre of action; every member of the government, every citizen of the country, is liable to a reverse of fortunes, whether rich or poor; and the poor tax of the rich is his equal proportion of the debt due from the community, to enable the government to discharge its just obligations.

This is praiseworthy providence; this shows a laudable concern for *every* individual in the state; but it is not so with Free Masonry. A few select ones, far removed from want, separate themselves from the community, and give to each other additional security for encouragement in business; and also against the reverses of fortune. What induces them to give each other pledges of mutual support in misfortune? certainly no leadings of divine charity, but motives of human prudence. And when misfortune breaks the hopes of one, he has a *right* to the provision laid up for this emergency in the days of his prosperity; and it is no act of charity in the fraternity to disperse that provision to his wants: it is his due.

The providence of Free Masonry is stained with marks of selfishness,

Free Masonry does not make this provision merely on grounds of human prudence, which might be laudable; but does it with marks of selfishness, which are not creditable. To rise above considerations of selfishness, the Fraternity ought



to admit the high and low, rich and poor, sound and maimed, alike, provided they have alike the character and mind of a man. But our mutual insurance company does not choose to underwrite for those who have not a sound body, and a profitable trade, or occupation.

"No person is capable of becoming a Mason, unless he is free born, of mature age, of good report, of sufficient natural endowments, and has the senses of a man, with an *estate*, office, trade, occupation, or some visible way of acquiring an honest livelihood. He must also be upright in body, not deformed or dismembered at the time of making; but of hale and entire limbs, as a man ought to be." See Elder "Bradley on Masonry," p. 144. See, also, the Ahiman Rezon of S. C. p. 138. Also, the Ahiman Rezon of Pennsylvania, compiled by William Smith, D.D. p. 28. And, also, the Books of constitutions, and Manuals of Free Masonry generally, under the head of "Qualities requisite to become a Free Mason."

Qualifications  
for membership.

Far be it from us to censure the prudence of Free Masonry in guarding itself from the risk of being called upon to support the maimed and infirm of body. We quote this only to show that Free Masonry is a combination of healthy and wealthy men, who being bound to support each other in business, are also bound if need be, to supply each others wants. Those wants are generally left until their piercing cry reaches the ears of Christians, as well as Masons; and any thing which Free Masonry can do to relieve them, the institution is bound to do, as a debt, by its solemn compact ratified with an oath; it can in no sense be a charity.

Free Masonry is sworn to sustain its members, and the discharge of that obligation is not a charity.

But this provision for the wants of its members is not the *grand object* of the society; it is only incidental. If provision against misfortune were the grand object, one degree would secure it, as well as forty three, and one oath as well as forty oaths. The Society does not heap up degrees and oaths for emptiness. The grand object lies beneath them,

This obligation of Free Masonry not the grand object of the Society.

and this care for the comfort of its members is a mere branch of the concern ; as meeting and feasting and having public funerals, are also branches, to cover and conceal the grand object itself.

Free Masonry does many things, but has a single object in them all.

We have carefully sought the grand object of Free Masonry in the field of benevolence, and we do not find it. It gives, in discharge of its solemn obligations, both money to the living, and funerals to the dead ; but its grand object is neither to support the poor, nor to bury the dead. Free Masonry is social, and prayerful, and biblical ; but its grand object is neither sociability, nor prayer, nor reading of the Scriptures. All these it uses as means to accomplish its *grand object*. The *grand object* itself is not found ; and when it is, a great secret will be discovered.

Nature adapts the form of her works to their use.

Nature's laws are uniform ; she operates by fixed rules. She is full of examples to prove in all her parts, that important variations in the form, certainly denote a peculiarity in the native temper, and in the proper use of her works. The hills and rocks declare their geological and mineral character, by their forms ; and by this we may know their adaptation to peculiar uses, without an experiment.

This is particularly noticeable in animals.

This is specially observable in the animal creation. The wings of the bird allow us to assert without danger of mistake, that by nature it was formed to inhabit the skies ; the feet of the quadruped, that by nature it was formed to dwell on the surface of the earth ; and the fins of the fish, that its abode is in the waters under the earth.

This rule of adapting the form of her works to their particular benefit or use, kind nature follows not only in the grand divisions of animal existence, fish, fowl, and quadruped ; but also in the minor classes of each grand division. The pigeon, a bird of passage, has a clean form and a swift wing ; while the lark, which flies not afar, is heavy and soon tires in the skies. The goat is formed to crop the wild herbage of the mountains, and to frisk securely on

the brow of precipices; while the hound is formed with muscle and limb for the chase he loves.\*

———"See there with countenance blithe,  
And with a courtly grin, the fawning hound  
Salutes the cowering, his wide opening nose  
Upward he curl; and his large sloe-black eyes  
Melt in soft blandishments;—his ears and legs  
Fleck't here and there, in gay enamelled pride,  
Rival the speckled pard; his rush grown tail,  
O'er his broad back, bends in an ample arch;  
On shoulders clean, upright and firm he stands;  
His round cat foot, strait hams, and wide spread thighs,  
And his low dropping chest, confess his speed,  
His strength, his wind, or on the steepy hill,  
Or far extended plain."——

Nature invariably joins certain tastes with certain forms. Sharp teeth, as those of a dog and a wolf, prove the animal, at once, to be carnivorous, and fond of flesh; while he has no relish for the herbs of the field. On the other hand, if the animal have teeth to crop and grind his food, as the ox, the sheep, and the deer, it is certainly graminivorous, and will not taste flesh. We do not find the wolf eat corn, nor the ox devour flesh.

To certain forms nature always gives certain tastes.

Nature goes further. Not only the natural element and taste of her creatures may be determined by their forms, but their *temper* also. What a difference in the temper of the hawk and the dove! in the temper of the wolf and of the lamb! Show us any bird with the strait bill, and defenceless foot of the dove; and, though we know not its name, or abode, we do know its temper, and will answer for it, that it is gentle. On the other hand, show us any strange bird with a hooked bill, and crooked talons; and our eyes will avoid their reach; for, assuredly, that fowl has a ferocious and ungoverned temper. Precisely so it is with quadrupeds. Any animal with the defenceless jaw and foot of the lamb, is of a gentle disposition; but furnished with the sharp tooth, and armed claw of the lion, that ani-

By the natural form we often determine to a certainty the natural temper.

mal is a tiger in its temper, and though it may become tamed and domesticated, as the cat, still, it is by nature wild and ferocious, and will fly in the face of man, if once caught in a strange garret.

Man also adapts the form of his works to their use.

Man is the humble imitator of the great Artist of the universe; and, in all his works, man seeks to adapt their form to the use he would make of them. If he make a cutting instrument, he inclines it to an edge; a thrusting instrument, he tapers it to a point, and an instrument to cut and thrust, by man's wisdom, is edged and pointed.

This is true, whether the work be done by a mechanic or a statesman.

Every work of man's hands has an object, and the form of the work is adapted with all the skill of the artist to accomplish that object. By observing the forms of man's works, we can tell, as in the works of nature, what they are made for, whether the thing formed belongs to mechanics, or to morals; the ship for the sea, and the carriage for the dry land; the form of government called a despotism, to secure the rights of a single individual; a limited monarchy, to secure the rights of a single family, and the privileges of the nobility; a republic to secure the equal rights of every citizen. These different governments have different forms suited by man's wisdom to accomplish their several ends; and by observing the form, we can tell the object of any particular government with as much certainty, as of a ship, that it was made to float on the waters.

Is there any mistake, gentle reader? We are persuaded there is none. And, when man forms a Bible Society, or a Sabbath School Union, or even a Masonic Society, he adapts its form to the object he would accomplish by it; and *by studying its form*, we shall arrive at its object, as certainly as we can tell by examining an animal, whether it be a bird, or a beast, or a fish. Yes, we shall arrive to a certainty at its temper and disposition; for, though it should prove of an amphibious character, yet, if it be gentle in its disposition, it will be unarmed, like a frog; but if it have the talons of a fish-hawk, it is of a ferocious temper.

Whether a Bible Society or a Masonic Society.

"Are you then about to dissect Free Masonry?" Not at present; we have no need. We will examine its figure and colour: these are on the outside. If it have a mouth, we will turn down its lip enough to examine the teeth; we shall notice its eyes.

*The manner of investigation.*

Now we think we hear the voice of a monster, in thunder deep muttering through ten thousand caverns, his familiar abode; we think we can see him lashing the air, and the ground, and his own sides, while he awakens his spirit, sharpens his energies, and musters his strength to the battle. The light of heaven poured into his den, offends him; he stirs up his wrath; he raises a cloud of dust and smoke to cover him from his enemies, while he repairs his broken walls. The archers hit him; their arrows sink into his flesh; the spears of the foemen drink his blood. He shakes his mane; he feels his strength; his sinews are the learning, and talent, and enterprise of Christendom; he scorns the attack of his foes; he turns not upon their wounds; he says—"I shall soon be well." Yea, at the very place of his deep wounding, he lifts up himself, in the pride and stoutness of his heart, and exclaims: "the bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars."

*The monster alarmed.*

Fear him not, disciple of the Lord! For he is false, and cannot abide the day of trial. A servant of the Lord has taken a lion by the beard and slain him; a prophet of the Lord has smitten a troop with blindness, and led them captive into the hands of their enemies; and "the Lord caused the host of Syrians to hear a noise of chariots and a noise of horses, even the noise of a great company," and the host of Syria arose from the famished Samaria, and fled for their lives. This God is our God, whom shall we fear besides?

*The Lord is our strength.*

THE FIGURE OF FREE MASONRY.—Free Masonry is very lean, and very long. Its body, as set forth by the Sovereign Grand Inspectors General of Free Masonry in the New World,

*Free Masonry has a long, lean body, and tortuous motion.*

A. D. 1816, is forty-three degrees in length! These are, as it were, so many continuous joints, or *vertebrae*, in the same body. About the head, and where the breast should be, it is leaner than the kine which were an emblem of famine to Pharaoh. And to one who watches its actions in the history of a few years, it will show, that its motions are tortuous: thus taking in its form and motions, characteristics of the serpent, which must alarm the inquirer. Moreover, it lies concealed amidst our countrymen, like a snake in the grass; those who tread close upon it, are not aware of its presence; and those who are wounded by it, cannot always tell in what way they were maimed.

**ITS COLOUR.**—Its colour is taken from the hue of the beholder's fancy. "The mind is our eye; and all the faculties of the mind see every thing according to the state the mind is in." If the mind incline to be heavenly, Free Masonry puts on a heavenly blue; if it incline to sociability, Free Masonry puts on a stripe of another hue; if it be to selfishness, Free Masonry appears in all the colours of the rainbow: but it must be observed, that all these colours are put on a dark ground. The true colour of the body is the colour of night.

The Bible,  
Square, and  
Dividers.

**ITS EYES.**—Free Masonry has, according to all its manuals, and to its books of constitutions, three great lights, besides three lesser. It is no perversion of the meaning of the Books of Constitutions, to call the Great Lights of Free Masonry the eyes of its body. These are the Holy Bible, square, and compasses.

Now, what a monster must that be, in which a pair of dividers, and a mechanic's square, are put for lights, equally with divine revelation! So they lie in the lodgeroom, the Bible open, and the square and compasses crossed on its face; so are they carried by some grey headed man in the masonic processions; the three great Lights of Free Masonry, the Bible, the square, and the compasses! This is monstrous. Better have had but one eye, and that the Bible; or, if it must have three, and the square and com-

passes be two, the other might have been a trowel, without offence.

But the framers of Free Masonry did not intend it should see clearly, as with the Bible for its only eye; nor yet be stone blind, as it would be with a trowel, square, and compasses for its eyes; they formed it as it is, darksighted, as if to see in the moonlight, when it is well known chiefly to bestir its secret body.

The creature has a mouth, and on his double tongue, thrust out, this prayer: "Vouchsafe thine aid, Almighty Father of the Universe to this our present convocation; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that, by the secrets of our art, he may be the better enabled to display the beauty of holiness, to the honour of thy holy name. So mote it be. Amen."

Brethren, do not be offended, that we call Free Masonry double tongued. This prayer is thrust out to view in Cross's Chart, Sec. 1.; Hardies Monitor, 3d edition, p. 218; Book of Constitutions, p. 140; Preston, Richard's Edition, p. 50; Dermott's Ahiman Rezon, p. 45; Free Mason's Library, p. 129; Free Mason's Monitor, p. 37, Part 1. Chapter 8, &c. &c. as used at the initiation of a candidate. Now, brethren, you know, that the secrets of Free Masonry are so near to mummery, that it is presumptuous to ask of God to enable us by them *the better to display the beauty of holiness*. And, although the candidate may, through ignorance, offer this prayer sincerely, it is inconceivable to us that those were sincere, who framed the prayer. The formers of the body of Free Masonry formed it double tongued; of this, most abundant confirmation will be found in the sequel.

This brings us to the grand object of the institution, viz. To Deceive. For this it was formed, a box within a box, forty-three in number, and all empty; to this it is practised, deluding men with the belief, that it is most ancient and

Free Masonry  
darksighted.

Free Masonry  
shows a double  
tongue in pray-  
er.

The secret re-  
vealed.



honourable, sacred and valuable, learned and mystical. For this it prays; for this it reads the Holy Scriptures; for this it gives public funerals. For this it trifles with the ark of the covenant and its holy utensils; with the consecrated garments of the Levitical priesthood; and with the reputation of Moses, and Solomon, and St. John. For this it claims a divine origin; presents itself on the same immutable foundation with divine revelation; and offers to guide to eternal happiness. For this it imitates the celebration of the Christian sacraments; impiously dedicates masonic priests to Jehovah, after the order of Melchisedeck; and professes to have and to teach the only true pronounciation of the name of the Almighty. For this it pretends to teach all the arts and sciences, besides government, religion, and the art of wonder working and foresaying things to come; for this it pretends to demonstrate moral truth by geometrical problems; and to give an accurate elucidation of science, both in theory and practice.

Its eyes are formed to deceive; its tongue is formed and used to deceive; and its teeth are made to hold fast in their fangs the rebellious spirit, that dare murmur on account of the deception.

*Its first fang.* "Has it teeth? Ay, if those be teeth with which it holds its prey. Look at the fang of the first. "To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

*The temper this indicates.* What sort of a disposition this indicates, every child can determine. That it is far from the harmlessness of the dove, and from the gentleness of the lamb, is quite evident. The teeth of a tiger



are not more fitted to destroy. And the second is like it.

"Binding myself under no less penalty, The second fang. than to have my left breast torn open, and my heart and vitals taken out, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath, or obligation of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same." Horrid!

And the third.—"Furthermore I do pro- The third fang. mise and swear, that, if any part of this my solemn oath or obligation be omitted at this time, I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear; binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track, or trace of remembrance remain among men, or Masons, of so vile and perjured a wretch, as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a Master Mason; so help me God, and keep me steadfast in the due performance of the same."

"If any part of this my solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed!" This is a wholesale mode of taking an oath, known only to Free Masonry.

"We give it up;" say masons. "The Question on our oath. parti-colour, long and tortuous form of body, the fangs, and tongue, and eyes of Free Masonry forbid us to believe, that the institution is in any sense a benevolent society, or even the handmaid of religion; much less a proper substitute for religion. But what sort of religion have you, thus to expose a part of the mysteries of ancient Free Masonry, contrary to your solemn oath?" A fearful question, to which we solemnly reply.

Our answer. We justify ourselves in three several positions, either of them sufficient alone for our defence; and altogether rendering our defence impregnable.

Our first defence: ancient Free Masonry is an impostor of recent origin.

In the first position, brethren, we say, and are prepared in due time to prove, that *Ancient Free Masonry*, to which we have sworn fearful secrecy, had never an existence. The word Free Masonry, and the thing signified by that word, is not ancient, but modern; is not 3000 years old, nor 300, nor the half of 300. We took the oath with assurances, and with the belief, too, that *Ancient Free Masonry* meant an institution organized by Zerubbabel, and patronized by St. John, and by the Apostles of our Lord. As such we have sworn to it allegiance; and if ever we meet with such an institution, or any fraction of it, whether on the plains of the Scioto, or of the Genessee, whether on the Green, or the Alleghany Mountains, we will hail its signs, and conceal its mysteries, so far as they may be intrusted to us, with the most praiseworthy fidelity.

N. B. Our oath shall not sustain a falsehood.

But a certain institution pretending to come from under the hand of Solomon in the land of Judea, we now know to have come from worthless names in the Island of Great Britain; not 3000 years ago, but in the last century. *Its* secrets and signs we do not feel bound to hail, even in a lodge room. And the oath which we honestly took in favour of king Solomon's institution, shall not, with our consent, be converted into an obligation of fidelity to any lie.

We will not be insulted with fraud, and held under silence by an oath to the deceiver.

Is it not provoking beyond sufferance, that we should be ensnared in early life, to take a secret oath of fidelity to an institution patronized by the holy St. John, which proves to be not 150 years old? And, when we would open our lips to expose the imposture, that we should be checked with the remembrance of our oath? As if, when deceived to swear fidelity to an impostor, we were bound for our oath's sake for ever to maintain that impostor, or at least, to take

no important step to exhibit his true character to the public.

Free Masonry comes to us sustained by the best names of the age, and setting forth with great authority, that it was the chosen friend of Enoch, and Noah, and Moses; that it received an improved form from the hands of the wisest man, and additional glory from Joshua, Zerubbabel, and Haggai. It offers to those who will pay it fealty, a rare and rich reward. In the simplicity of youth, we have yielded our necks to its yoke, and sworn to it allegiance; but, in riper years, we find these chains to be barefaced falsehood.

Now, shall the institution, which has thus insulted us with falsehood, still hold us to our solemn obligation to keep it a secret? Shall it impose on us most egregiously, and, when we would expose the imposition, thunder in our ears; "You have sworn to keep all my mysteries an entire secret?" and, thus, compel us to give the countenance of our name, and the influence of our example and character, to sustain the deceiver, and to perpetuate the falsehood? No; Free Masonry shall not hold our name, by any obligation, responsible for its contempt of truth.

Indeed, Free Masonry, *a fire is kindled in the wall of Damascus that will consume the palaces of Benhadad.*

What are the walls of Free Masonry but her oaths? And these are like an oath of a faithful subject to one whom he had reason to suppose, and did suppose, was his rightful sovereign; but who, in the event, proved to be a barefaced impostor; which oath is not binding at all. And should such an impostor use Free Masonry's argument, and say, "your oath was to me; you took it voluntarily, and you are bound for ever to be faithful to my interests and commands." What think you his sworn subjects would reply? They would hang him between heaven and earth, as unworthy of either.

This, then, is our first position: that an oath to be faithful to Ancient Free Masonry is precisely like the oath of a

Our oath to  
Free Masonry,  
like an oath to  
an impostor  
king.

subject to an impostor prince, and is binding neither in the sight of God nor man.

"Whose tongue soe'er speaks false,  
Not truly speaks; who speaks not truly, lies."

To us the  
oaths of Free  
Masonry have  
become dross.

Persuaded by the great names of the good men belonging to the institution, that Free Masonry was the truth and no lie; that it had a rightful claim to our attention as the handy work of the wise Solomon; that it deserved our reverence, as the glory of the first temple, and the joy of Christian martyrs, and saints; we swore allegiance to it, as to a rightful sovereign; we submitted to its teachings, as to the teachings of men who had been employed by divine inspiration in penning the holy oracles of truth. But now assured that a more gross imposition was never practised on a Christian people, we scorn Free Masonry and its oaths; and, in the name of the just One, we burst them asunder, as Sampson burst the green withs and hempen cords of the treacherous Delilah.

Our second  
defence. Any  
promise ob-  
tained on false  
pretences is  
void, *ipso facto*.

Our second position is like the first, viz. that an oath like a promise, obtained by false pretences, is void from the beginning. Free Masonry pretends to the sanctity of the Patriarchs and Prophets and Apostles; it pretends to confer a most illustrious and important secret, able to make wise; it pretends to be founded on divine revelation, and to ennoble its faithful adepts with titles of Sir Knight, Thrice Illustrious, and most Worshipful; and to decorate its followers with trappings, like a steed accoutred for a military review. It pretends to much more, and in return for its honours, and its benefits, Free Masonry asks twenty dollars, and some oaths. The money is irrecoverable, and may well enough be the forfeit of our folly. But oaths obtained on pretences entirely false, which oaths serve only to enable the impostor to practise his frauds upon other men, and other generations, are not registered in heaven's high chancery, are not obligatory upon the servant of the Most High.

It has been a question with moralists, whether oaths, or promises, extorted by violence, or fear, are binding; but we are not aware, that any writer has maintained, that men are morally obliged to perform an oath, or a promise procured by fraud. Men are sometimes *compelled* to perform such promises; but it is invariably done with conviction of *legal* necessity prevailing against moral right.

Men are not morally bound to fulfil a promise procured by fraud.

Suppose a spirited gentleman in gorgeous attire, goes about proclaiming, that for a liberal fee he will confer the gift of second sight. One pays, and another. The public eagerly inquire, "How does he do it?"

One promises the gift of second sight.

"That is a secret he made us solemnly swear not to tell."

In the ardour of youth, we would learn something, if not have second sight; and apply to the gentleman with our fee advanced. He blinds us most satisfactorily, solemnly prays and administers the oath, of absolute and profound secresy, by the great God who will not hold him guiltless that taketh his name in vain; then coolly removes the bandage from our eyes, and congratulates us upon the receipt of second sight! Now, is that oath binding upon the deceived youth? Shall he patiently submit to this insult upon his understanding, lest he break his oath? Shall he see the same trick playing, and to be played, upon hundreds of others, and upon generations to come, and be restrained from warning them by a regard to his oath?

Mode of conferring it.

We say no. The fine gentleman had no right to demand the oath. The error was in submitting to take it, profaning the name of the Holy One to cover an imposture; and no sooner do we become certain, that the oath is used to cover deceit, than it becomes our duty to regard the glory of God in the breach, and not in the observance of that oath.

Now this is our second position, That Free Masonry is the splendid gentleman, who secures his fee beforehand, and administers his

The young candidate brought to light.

oath to the hoodwinked candidate ; and then, confers the promised gift by removing the hood from his eyes ! The novice is taught to enter the Lodge in pursuit of light. Behold how it is conferred upon him. Kneeling hoodwinked before the altar immediately following the administration of the oath, the Master of the Lodge asks him :

*Mas.* " Brother, what do you most desire ?"

*Novice.* " Light." (By help of a prompter.)

*Mas.* " Brethren, stretch forth your hands, and assist in bringing this new made brother from darkness to light." (*Members form a circle around the novice with their hands and right foot raised.*)

*Mas.* " And God said : let there be light, and there was light." *At the same instant every brother claps his hands, and stamps his foot, and the bandage is slipped from the novice's eyes ; this brings him to light.*

Thus the sacred scripture is abused, to hallow the bare-faced deceit of Free Masonry.

The glory of God is advanced, not by the observance but by the breach of the oath, which covers this deceit ; and the sin of profanity lies in taking God's name to sanction the deed of imposture : and it cannot lie in the exposure of that imposture.

" O, let thy vow

" First made to heaven, first be to heaven performed ;

" That is, to be the champion of the church !

" What since thou sworest, is sworn against thyself,

" And may not be performed by thyself.—

" It is religion that doth make vows kept,

" But thou hast sworn against religion ;

" Therefore, thy latter vows, against thy first,

" Is in thyself, rebellion to thyself"

*King John, Act 2d.*

This oath is  
like salt that  
has lost its sa-  
vour.

We confess we have been the dupes of this imposture, to take the yoke of its obligations upon our necks ; the good Lord help us to break that yoke, " like an earthen pitcher, that is broken in pieces ; so that there shall not be found in the bursting of

it, a sherd to take fire from the hearth, or to take water out of the pool;" to rend it so that no man may be able to gather up the fragments, or to cement the broken pieces.

Our third position is diverse from the two former, and yet equally sufficient for our defence in making all necessary use of the oaths and mysteries of Free Masonry, to enable the candid reader to acquire a just estimate of the worth and character of that institution. The oath is prefaced with words to this effect: "The obligation you are about to take is not to interfere with your duty to God, or to your country."

Our third position: the oath never to interfere with our civil or religious duties.

Now, we say it not lightly, but with a solemn view to the day when the secrets of all hearts shall be revealed, that any construction of our masonic obligations, which prevents us from using publicly the mysteries of Free Masonry, *so far as is necessary to show the false and depraved nature of the institution.* and its injurious tendency to infidelity and crime, does interfere with our duty both to God and our country; and, therefore, in *animus iurandum imponentis, by the express understanding of him who administered the oath,* we were made free in the night of our initiation, from any such construction of its words, as might ever interfere with our civil or religious duties.

Our duty to promote the glory of God, and the welfare of our country, bids us declare, that Free Masonry is an impostor; a fraud upon its members, and upon the community; and, if in the further discharge of this duty, we bring any part of the mysteries of the institution to support our declaration, we are not prevented by our oath; for that is never to interfere with the sacred discharge of our civil and religious duty.

These, brethren, are our three positions, either of which is alone sufficient to justify our public use of such parts of the mysteries of Free Masonry as are necessary to expose the dangerous nature of the institution, and which positions altogether are impregnable. We see no fault in the reasoning, no myste-

The reasoning faultless; the path of duty plain.



ry, or sophistry, or chicanery, in the argument by which either of our positions is maintained : and either of them alone being sound, no brother having our matured views of the history and character of Free Masonry, is under the least obligation to the impostor, or to withhold one jot of the fraud from the abused public.

For the facts on which our positions rest, viz. that *Free Masonry* is not 150 years old ; and that the authorised publications of the institution are highly charged with misrepresentation and falsehood, we hold ourselves responsible, until the proof can be presented in the current of this work.

No dishonour  
to the brethren  
intended.

If in this renunciation of Free Masonry there seem any implication of the honour of the Fraternity, it is not intended. They are imposed upon, or we are. They verily believe Free Masonry to be venerable for its antiquity, &c. &c. But when they become satisfied, that we have all been made the dupes of a shameless imposture, they, too, will feel resentment and indignation for this abuse. We think they, too, will forsake, or renounce it with contempt, and with thankfulness that they are at length made free from its ruthless obligations, and from its impious oaths.

Our appeal is  
now to common  
sense ; in  
renewing the  
subject, we will  
quote the opi-  
nions of learn-  
ed moralists, in  
full confirma-  
tion of our  
own.

In this vindication of our freedom from the oaths of Free Masonry, we appeal neither to Paley nor Burlemaque, to Vattel nor Puffendorf, but to the conscience of Christians, who fear God ; to the hearts of freemen, who love their country ; and to the common sense of men, who have understanding. We might lose the reader's attention in an argument drawn from the books of civilians and moralists, books he may never have read. We prefer to draw our argument from the common sense of mankind, that we may carry with us the convictions of every heart, and stand in the conscience of every just man, disenthralled from our obligations to Free Masonry, as we are from that obligation to an impostor, which would interfere with bringing him to a righteous condemna-



tion; from that oath to a swindler, which would prevent our warning the public against his practices; from that penalty to a traitor conspiring against the liberties of our citizens, which would frighten us from sounding alarm, and from proclaiming the danger to our countrymen.

"Is this Free Masonry! It cannot be."

We say, this is our vindication for the use of some things with which we make free, and our reply upon the adversary, who will attempt in his defence to plead what any impostor would plead under like circumstances, viz. "these men are solemnly sworn to *me*; they despise their *oath*; their *word* is not to be taken."

And, now, the judgment of wise men confirming our own, and unanimously assenting to the soundness of the argument, and to the righteousness of our conclusions, we are ready to treat the oaths of Free-Masonry, as a man has a right, both by human and divine law, to treat the marriage oath in case of adultery. No man would hesitate instantly to repudiate a wife, whose life was stained with transgressions against purity. Because he took solemn vows of fidelity to her before the throne of God, believing her to be pure and chaste, is he held to his marriage vow, after he knows that she is an adúlteress? It is not possible. Free Masonry we wedded as the truth of God; we repudiate it as the falsehood of the devil.

———"Thou mayest hold a serpent by the tongue,  
A caged lion by the mortal paw,  
A fasting tiger safer by the tooth,  
Then keep in peace the hand which thou dost hold."

We were taught to believe Free Masonry has virgin purity; but we find it is corrupt: we were taught to believe that it was founded and patronized at least three thousand years ago, by men acknowledged to be of God in the Holy Scriptures; but we find it was founded in the era of the South Sea Company, by men whose names are no warrant for truth or righteousness: we were taught to believe that Free Masonry is the handmaid of religion; but we find that

it is very far from aiding the doctrines of the cross of Christ; and, in an extensive and thorough, a protracted and patient examination of the subject, we have found Free Masonry, by its own showing, carefully collated from its approved writers, and books of constitutions, to be the synagogue of Satan.

We have sworn to it in the belief which was taught us; we abjure it in the convictions which careful investigation has produced. We gave it the pledge of our right hand, believing it to be a blessing from the Lord, fraught with heavenly mercies; we withdraw that pledge, upon finding Free Masonry to be the work of the father of lies, fraught with hidden mischief. We received it as sanctioned by the best of names, both ancient and modern, patriarchs and prophets, statesmen and divines; we renounce it as the angel of light, so cunningly attired that he deceives even the elect.

As our forefathers broke the yoke of foreign bondage, so we break the yoke of internal tyranny; as they performed their duty to God, to their posterity, and to their country, by renouncing their allegiance to George III. and to the British constitution; so we, in the fear of God, in the service of our country, and posterity, and with a view to a day of final retribution, renounce and make void our allegiance to Free Masonry.

## PLAN OF THE WORK.

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In our character of a Review, we shall attempt to choke Free Masonry with its acknowledged absurdities ; to cut up the follies of its standard writers, and the extravagance of its authorised pretensions ; and to show, that the reputed pillars which support the ideal temple of Free Masonry, viz. " Wisdom, Strength, and Beauty," are, in truth, no firmer than the Masonic Apprentice's " Chalk, Charcoal, and Clay."

In our character of a Magazine, we shall give a true and faithful history of the origin of Free Masonry ; its first organization ; its diffusion over the earth ; its gradual enlargement from three degrees to forty, to fifty, and, by the last accounts from Europe, to ninety degrees : and we shall make an authentic record of the events which have led, and are leading this community, both to investigate and to extirpate Free Masonry.

In coming openly to attack an institution supposed to be venerable for its antiquity, fearful for its mysteries, and truly honourable for the names which sometimes fill its highest offices, we are induced by a love of country, and love of truth, superior to all political, or personal partialities ; by a sense of duty, which takes no account of earthly considerations of fear or hope ; and by a solemn regard to that accountability, which every man owes to God in the judgment day.

This world is not our home ; but while tenants of an earthly tabernacle, we have sacred duties to perform ; for the right discharge of which duties, each individual is responsible to God, and to his own conscience. However we may be left to err respecting what is duty, " if we labour with our might in uprightness of intention, God will bless with his favour the integrity of our will."

In obedience to our convictions of duty, we publicly inquire into the foundation and character of Free Masonry. We have repeatedly sought to do it before the Society in private, but every offer, except by a few individuals, has been constantly refused. And, now, though the institution

swell, and rave, and threaten ; though it brave us as *eternal*, " which has existed from creation, and will exist to the end of time ;" though it defy us as *invincible*, " which the crowned heads of Europe, the Holy Alliance, have in vain attempted to overthrow ;" though it lift up itself in its assumed divinity, and rail on us for sacrilege ; our stripling sheet comes forth to meet it fearlessly, to arraign it publicly, and, if the God of truth be with us, to assault it vitally.

We know that it substitutes itself in the place of all religion ; that it imitates the most solemn rites of our worship ; and that it studiously rejects the name of the Lord Jesus from its religious services, sanctioned in the Books of Constitutions ; while it persuades men, that it is the benevolent handmaid of Christianity, sustains itself upon the names of Doctors of Divinity ! and commends itself through the influence of the teachers and professors of the Gospel !

Such a system we shall not handle delicately. Its members we owe only love ; at them we aim no shafts, no wounds, no sorrows. We seek their deliverance from an impostor ; not one of them need be hurt, except he throw himself before Free Masonry.

And while Free Masonry arms itself with the names of the good and great of all ages, as with a coat of mail, and wields an influence for a spear in its defence, equal to a weaver's beam ; we meet it with public opinion for our shepherd's sling, and for a smooth stone, with truth. We hear the defiance in distinct tones : " Come to me, and I will give your reputation into the hands of your enemies, and your character to reproach ; I will smite your fair fame with the power of my influence, and make your name a taunt and a bye word and a proverb in the earth : " (and we have seen mightier men completely overwhelmed with the multitude of her slanders.) But, Free Masonry, though thy arm be iron, and thy brow brass ; though thou sharpenest thy tongue like a serpent, and hast power to cast out of thy mouth scandal in floods, to sweep away thy enemies ; in the name of the Lord of hosts, " whom, from our forefathers, we serve with a pure conscience," we defy thee,—we come against thee ; and let thy fate teach mankind anew, that pride and falsehood, however fortified by time, and strengthened by names of dignity and worth, cannot withstand the humble and well directed assault of immaculate Truth.